

The Chosen People.

APPEARS MONTHLY
EXCEPT SUMMER MONTHS

Editor, L. COHN,
620a Quincy St. Brooklyn

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BROOKLYN, MARCH, 1900.

Devoted to Israel.

"And the Lord hath CHOSEN thee to be a peculiar people unto Himself."—Deut. xiv:2.

Salutation.

"We go to salute the children of the King."
II Kings x: 18.

My Dearly Beloved Christian Friends:

I will now follow my brother Paul, and wish that "The God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Amen.

INTEREST IN THE GOSPEL.

I have had the privilege of seeing a real and living interest in the Gospel on the part of the Jews. We had several stormy evenings when the meetings were held, heavy falls of rain, severe snow-storms, the wind whistling and howling, but the Jewish brethren braved it all and came out in goodly numbers to listen to the Gospel of the Lord Jesus Christ, and of whom they testified by their presence under such unfavorable conditions. This has been to me a new cause for thanksgiving to our loving Father, who gave us Christ, the wisdom and power of God. Blessed be His name.

MY THANKFULNESS TO GOD.

When I consider the fact that not one cent is secured in advance for the expenses of the Ewen Street Mission, and with what marvelous kindness the Lord is providing the means, I should be a strange creature if I failed to gratefully acknowledge His hand, and to say, "What has God wrought?" Every day and week brings needs and burdens which weigh heavily in the face of an empty treasury, but when the month has passed, and I see I have been carried safely through, my heart overflows like a fountain, with loving gratitude to my father, "the almighty God." There have been times during this last month when (humanly speaking) I have had to plan how to bring the Gospel message home to hardened hearts, how to hold a Jewish audience, who are of a mercurial nature, how to strengthen discouraged converts under persecution, how to visit sick and suffering poor with empty hands, how to bring up the children whom God has entrusted to my care, and in addition to these, to meet the necessary ex-

penses of each meeting. All these crowd upon my mind, but only to draw me closer to God, and to make me feel a deep sense of my weakness, and to realize more and more the words of our Lord, "Without me ye can do nothing."

HELP HAS ALWAYS COME.

In the time of greatest need, my help has come from the Lord, who made heaven and earth; He, who in every generation has those who bend their knees to him alone, and whom He uses "to do the business of the King," and "help the Jews," (Esther 9-3.) Then I say, "Praise the Lord, oh my soul," for His mercy, for the wideness of His love, for the sympathy of those who love one another in the faith, for the fellowship of saints, who, like members of the body, feel for one another and for the best of all, the Lord Jesus Christ, in whom, and through whom, by one spirit, we are baptized into one Body. Seeing that we are members of "the one Body," let us pray that more will give of their substance without frequent appeals, and persistent begging, which cannot glorify the Lord, who gave Himself freely for us. Does not the hand satisfy the demand of the stomach in time of hunger? and the heart feel at once the pain of the eye without the latter begging for sympathy? How much more, then, should we members of the living Son of God, seek by the Spirit to know and respond to the needs of the weak and poor ones. I often receive letters with expressions like these, "I wish I could give you more than prayers, but I have many calls from those who must be in much greater need." Many judge that because I do not fill this little paper with urgent requests for money or go to the churches to beg the "heirs of God" to disburden themselves of their wealth for Christ's sake, or put some appeal in the newspapers for help, that the work has no need of money. That God may bless his people with wisdom, and quick understanding, is the sincere prayer of

Your servant in the Lord Jesus Christ,

L. COHN,
620 A Quincy Street,
Brooklyn, N. Y.

The Chosen People.

Entered at Post Office at Brooklyn, N. Y., as second-class matter, January, 10, 1896.

COMMUNICATIONS.

All communications are to be addressed to the editor and superintendent, Mr. Leopold Cohn, 620A Quincy St., Brooklyn, N. Y.

A Lady Worker.

During the last month, two offers from lady workers have been received by me. Judging from their letters, they both seem fitted for the work as no special training is necessary for the place. A true Christian with a ready and willing spirit could easily acquire, at the time, the needed knowledge. The special hinderance, however, is the lack of funds to pay such a worker. Though some might not require a salary, yet they would need, at least, five dollars a week for the necessities of life. If the Lord shall lay it upon the heart of any of the friends of Israel to supply this need, I shall be very glad to receive a lady worker.

Another Note.

Only a short time has elapsed since we were compelled to change our location in Brownsville, because higher rent had been offered for the hall by another, and now the same thing has occurred in Ewen Street. Twenty dollars more has been given for the room, and as we cannot afford to pay such a price, I am now looking for another place. The friends will be informed in the next number as to the success of my search.

One of the converts remarked to me, "It seems that Jesus not only makes *men* better but *stores* better, for both the Brownsville and Ewen Street Mission rooms have received a higher value since the Gospel has been preached in them for a while."

"Behold he Prayeth."

The Jewish Rabbi, the story of whose conversion is given on page 6, related to me a remarkable experience which he had a few days ago. While waiting for an hour to see a friend, there suddenly came to his heart a strong and mysterious desire to pray in the name of the Lord Jesus Christ. He had prayed in His name before, but simply because I had advised him to do so. This time, however, he felt as if some one was drawing him down, and he immediately fell on his knees, and had, as he said, a most de-

lightful time for he felt that his spirit received strength, and was encouraged in his new faith.

A Letter from Rev. Mr. Prichard.

Some time ago, the Rev. Mr. Prichard, who was a pastor in this city, left here and went to Los Angeles. A letter from him was then printed in THE CHOSEN PEOPLE, concerning this mission work which he visited often, and addressed large audiences at Ewen Street. Although, he is now separated from us by such a distance, yet his heart is still in the work as will be seen in the following letter:

Los Angeles, Cal., February 19, 1900.

Rev. Leopold Cohn, 620A Quincy St., Brooklyn, N. Y.

My Dear Brother Cohn: My attachment for the Jewish work under your charge is none the less real and hearty by reason of the long distance which separates me from it. I read THE CHOSEN PEOPLE with interest, and am happy to note the evidence of blessing of which you make record from month to month.

I note your need of money for tracts as well as for other departments of your work; and just now having a little of the Lord's money at hand, I take great pleasure in sending you ten dollars to be used at your discretion. To this, a friend here (L. J.), whom I have been able to interest in your work has added a like sum. You will find enclosed a money order for twenty dollars.

You will be pleased to know that my work here prospers greatly under the blessing of God. I lead a very busy life here, but one fraught with constant joy in God. I have been privileged to speak upon two occasions since I came here in behalf of the Jews; and through the instrumentality of a number of friends of Israel a work is just now being inaugurated, having in view the preaching of the Gospel to your "kinsmen according to the flesh."

With kind regards to Mrs. Cohn and love to Joseph, believe me, in the bonds of prayer for Israel,

Your friend,

A. B. PRICHARD.

WILLIAMSBURGH MISSION.

Chief meetings at 17 Ewen Street, Williamsburgh, Friday and Saturday evenings, at 7:30 o'clock.

BROWNSVILLE MISSION.

Chief meetings at Eastern Parkway, corner Sackman Street, Brownsville, Thursday, at 3 P. M., and Saturdays, at 10:30 A. M.

Incidents in the Work.

The Believer's Band.

The readers of THE CHOSEN PEOPLE will be interested to know something about the Believer's Band of which I spoke in the last number. I am glad to report that the assemblies have been kept up every Sunday evening in my private rooms. Although most of the evenings have been very unpleasant, yet the various members of the Band have been present at different times, though all have not gathered on the same occasion. We have had profitable study of the Scriptures, and all have been strengthened by mutual sympathy and prayers.

SOME RESULTS.

You will not be surprised, dear friends, to learn that these twelve men who have come out not simply as believers in Christ (for there are many such), but as co-workers in spreading the Gospel, have begun to be troubled by their blind brethren. One of the twelve, with his wife, went to visit his parents, and no sooner did they enter the house than the mother cried out bitterly, "Get out of my house, don't cross my threshold." The young couple not knowing the reason for the outcry, thought sadly that their mother was insane and asked, "What is it, dear mother, why do you drive us out?" She then exclaimed with tears, "How can I receive apostate children in my house? Woe unto me that I have lived to know this!" In short, she explained to them that she had been told by several Jews that her son had signed his name in the Missionaries' book, and that a cross had been engraved upon his arm. Then both the father and mother began to mourn, and refused to look into their children's faces. To convince them that what they imagined was untrue, the son bared both his arms and showed them to his parents. Both ran quickly to examine them, and on finding nothing became calm, and received the children into their house.

ANOTHER PERSECUTION.

One man, who became known as a member of the Band, was punished by the Jews in this way. When the day-school session is finished the Jews send their boys to Hebrew schools where they are taught the Bible, Hebrew, Ethics and some Jewish history. Now this man had his boys in one of these schools and was surprised, since he pays for the instruction, to have them sent home one day

with the message that they were not to return. This believer went to the teacher, and inquiring the reason of the dismissal, was told: "We do not teach apostates' children the Bible, because, by so doing, we add fuel to the fire. If we educate your boys in Hebrew they will know better how to mislead other Jews. You apostate! take your children also to the Missionary with whom you have cast your lot." Since then his boys have not been allowed to return to the school.

MIKE DANIEL.

Nearly all of these twelve were discovered as soon as they joined the Band, for they do not keep it as a secret, but have been very bold in confessing Christ, heeding not the consequences. They did not, however, think they would be so misunderstood by the other Jewish brethren who are so ignorant and blind concerning the teaching of the Lord Jesus Christ.

JEWISH SUPERSTITIONS.

There is a feeling in the Jewish mind concerning a Missionary and the giving of one's signature, which cannot be explained or described. There is great hatred among them toward one who is baptized, but this is intensified in regard to one who has signed his name at the request of a missionary. When I announced in the meetings that we had formed a Band, and had signed our names to resolutions which I read them, they immediately inquired as to who has signed them. Spies have been sent out, and some have even ventured to come to my rooms at the time of the meeting, introducing themselves as believers in order to find out who were present. When we told such a man to sign his name he refused, saying that he was afraid his hand would fall off after signing. In this way these believers have been made known, and have been commented upon in an ignorant and superstitious way. However, there is great consternation among the Jews, and many are expecting that a Jewish Christian congregation will soon be in existence, with perhaps, a Jewish Christian synagogue.

Two Rabbis' Indirect Testimony.

One Saturday evening, as I stood on the platform, reading the Scriptures to my Jewish audience at Ewen Street, the door opened, and in came a Jewess, who walked straight to the desk and held out a letter to me. All the people were surprised, and when I asked her wish, she said, "I have a request. Rabbi Ch. — sent me." I told her to wait

until the close of the meeting, at which time I took the envelope and found inside two notes. One was from a Jewish physician, telling of the sickness of this woman's husband, who had been confined to his bed for nearly a year, so that his wife had not only to care for him, and their five small children, but had also to provide for the entire family. The other letter was from a Jewish Rabbi, appealing to me in a touching way to speedily aid this poor woman and her little children.

WHY SHE CAME TO ME.

Upon inquiry, she told me how she came to me, since I am a Missionary, and she a very fanatic Jewess. She went to one Rabbi in her despair, asking for help, and he told her that the Jews were poor, and could do nothing for her, but he advised her to go to me. This distressed her very much, for she was surprised that the Rabbi should send her to one who was an apostate from her religion. She left to go to another Rabbi, and made the same request, saying to him, "What do you think? Rabbi Ch--- sent me to Mr. Cohn, the apostate." "Well," said he, "you might as well go to him, for he is a Godly man, and you ought not to call him apostate." Among the orthodox, bigoted Jews, it is regarded a sin to receive charity from a Christian, and especially a Christian Jew. I asked her, "How could you listen to your Rabbi when he told you to come to an apostate, and how do you expect one who never saw you before, to help you?" "I'll tell you," she said, "how I, an ignorant woman, explain this. There is no fear of God there," pointing to the Jews, "but there is fear of God here," pointing to me.

HER WAY OF LIVING.

When I asked her what she was doing to work for a living, she said that most of the time she had to watch beside her husband, and take care of her children, but in her spare hours she sewed sleeves, earning by this means twenty-five or thirty cents a day. "How do you exist on that?" I said. "Well, I send my oldest girl, of ten years, to the baker's, where she can find an old loaf of bread for one or two cents. We steep this in hot water, to soften it, and with half-decayed fruit, and a soup made of corn-meal, we manage to live."

I was much touched, both by the misery of this poor family, and by the testimony which these Rabbi's gave, indirectly, to the Lord Jesus Christ, by sending one of their

own religion to a follower of Christ, whom they once despised and hated. I took these two letters and spread them before the Lord. Sunday morning, I was led to place this matter before the Rev. Mr. C. Woelfkin, of the Greene Avenue Baptist Church, who sent me, in a few hours, nine dollars and a half. That same evening, two friends from Wilkesbarre who visited me, contributed two dollars and a half, so that this poor family have been greatly helped in the name of the Lord Jesus Christ, who was glorified in the presence of the unbelieving Jews.

A Profitable Visit.

A Jew, who has been attending the meetings for a long time, has become much interested in the Gospel, and at times seems inclined to believe, though at other times to drift away. His wife, the daughter of a very learned Jew, well-known in the Jewish quarter, has been much against his attending the meetings, and often concealed his hat at the time of the service, in order to prevent his attendance. He complained to me once of his wife's attitude, and asked me to pay them a visit, and talk with her. I did so, but found the woman, as is usual among the Jews, ignorant, superstitious, and very bigoted. However, she received me kindly and respectfully, but asked me not to mention the name of Jesus to her. She came from Germany, and pronounced the name Jesu, a word much hated by the Jews. I spoke to her of the Hebrew name, Joshua, the Messiah, which, of course, sounded differently, and to which she did not object.

HER GREATEST DIFFICULTY.

As she does not know the Word of God, this woman could give no reason for objecting to the Mission, except that her husband makes light of the sacred traditions since he attended the meetings. The Jews have a tradition that a woman has three services to render God, one of which is, to light candles on Friday evening, to welcome the Sabbath day. This tradition is endeared to the women for they usually pray over these candles that God will make their sons to shine in the world as the candles.

This woman's husband had now seen the light of the Gospel, and has tried to dissuade his wife from this tradition of man, and told her to read a Psalm instead, which would be a better service to God.

A SUDDEN INTERRUPTION.

As we were thus talking the bell rang suddenly and the man went out, but immedi-

ately returned and whispered to me, "Please don't talk about Jesus, my father-in-law is here." In came an old hoary-headed Jew, 78 years old, who spends his entire time, except when visiting his sons and daughters, in the synagogue, reading the Talmud, which study he considers most meritorious. I was introduced to him at once, and he immediately asked me, "Are you Mr. Cohn, who is preaching here in Ewen Street?" "Yes, sir?" "I have heard of you," he said, "That you are teaching the truth. A friend invited me once to go with him to your meeting, and he told me all about you." At this his daughter was surprised and with some indignation said, "You make a great mistake, father, you don't know what he teaches. He says, and also taught my husband, that Jesus is God's son." "Oh, no, no, no!" he said, "That cannot be; Mr. Cohn cannot teach that. Is it true," turning to me? I said, "Yes." "Why, do you believe it is true?" I told him that I could not find any way in which I should be sure of the forgiveness of my sins, except by believing on Christ. "Forgiveness of sins," he cried, "Why, we have the day of atonement." I told him that God says in Lev. 17-11, "It is the blood that maketh atonement for the soul."

THE COCK IS THE SACRIFICE.

"If it comes to that," he said, "We have the blood, too." When I said with surprise that we had no sacrifice now, for we had no temple; he answered, that we have the cock for an atonement (referring to the cock for a male and hen for a female, which are taken by the Jews on the day of atonement, to be killed on their behalf). I then said, "That God spoke of a lamb and not a cock for a sacrifice. He, however, said, that in Lam. 3-39, the word cock, is used, emphasizing the last clause, and said that the Hebrew word in this verse, for man, is "Gever," and is the same as *cock*, and read the verse thus, "Wherefore doth a living man complain, let him bring a cock for his sins instead of 'a man for his sins.'" I pointed out Zech. 13-7, "Awake, O sword, against my shepherd, and against the man that is my fellow." Here the word *man* is the same Hebrew word (Gever) that is used in Lamentations. I showed to him the suffering Christ in this passage, and confirmed it by reading to him Isa. 53. I then showed him that according to his idea of Lam. 3: 39, the word "Gever" must point to the man, in Zech., who is Christ, for our sins. This impressed him very much, and he sat with his head bowed in his hands, thinking deep. I also re-

ferred him to Isa. 53-6, "The Lord hath laid on *Him* the iniquity of us all;" and told him that Christ was the only one who could take away sin.

We continued our talk for some time, and he said, that if he were a younger man he should like to look into this subject. His daughter was very much surprised at the conversation, and listened with amazement to what was said as she knows nothing of the Scriptures.

A Jewish Artist.

Some Christian people, when they are told that Jews, especially those that have been educated in this country, know nothing of the New Testament, think it almost incredible. I have experienced it again and again, that the Jews, whether they be in Europe, in the darkness of Catholicism, or in this Protestant country, know nothing about the true religion of Christ.

One of many instances which came to my notice during the last month, was that of a young Jewish man who was finishing his studies as an artist in the Museum of Arts in Boston. He was there told, by one of the professors, about me, and was shown THE CHOSEN PEOPLE. He, however, was simply puzzled over the professor's imagining that a Jew could become a Christian.

Soon after this, he was invited to this city to paint a portrait, and while here, resided with an ex-minister. This aged saint told the young man again about me, and the artist decided that it would be unreasonable to be in Brooklyn and not see the Jewish Christian.

HIS VISIT TO ME.

One Saturday afternoon, when I had just returned from the Brownsville meeting, the young artist came to my house, and introducing himself, asked me if it were true that I was a Jewish Christian, and how there could be such a combination. Both myself and my dear wife testified to him how the Lord had led us in a marvelous way to see in the person of the Lord Jesus, our Savior and Redeemer. I gave him some of my Jargon tracts, which he read easily, although he came to this country as a boy, and had had no further Hebrew education. He at once admitted that, according to what I told him, this was a good way for a man to follow.

He returned in the evening, and expressed his desire to be present at a meeting, and went with me to Ewen Street. He understood all that was said in Jargon, and was much interested, because in speaking of Matthew 25, I drew an illustration in the line of his profession. Though he had never

sung before, he joined heartily in the singing of Christian hymns.

HOW CHRISTIANITY IMPRESSED HIM.

He expressed himself to me on different occasions concerning the Lord and His religion. I asked him after the meeting, "What do you now think of Christ?" "I am all right for the first start." "How did you like the tract?" "All those verses which you quoted are very forcible, and show plainly that you told the truth about Jesus. I could never have believed," he continued, "that a Jew would become a Christian. In fact, I never saw one before; but why are we called Christian Jews if we come to our own religion?" (not yet fully understanding what Christian means).

Upon another occasion, he said, "I am surprised at myself. I once painted a picture of the Resurrection, the angel speaking to Mary, and I never stopped to think whether the story were true or only imaginative." "Did you never read the New Testament?" asked I. "No, sir; never." "And you have been among Christian people, haven't you?" "Yes, always. In fact, I have been brought up among Christians." "Did they ever tell you about Christ?" "No, never."

However, he received with gladness the message that the Lord Jesus Christ would save him from his sins, and I am inclined to believe he has accepted him as such.

A Jewish Rabbi Converted.

For some time, a Jewish Rabbi has been attending, at intervals, the Ewen Street meetings. He has read carefully the New Testament and the tracts which I have given him, and has come to my home to talk with me on religious subjects. I always had the impression that the Lord was drawing this "Master in Israel" to His feet, but noticed that he was hard-hearted. However, I waited prayerfully for the time when he should be brought out of darkness into the full light of the Gospel. Some time later, he admitted that many of the doctrines of Christ were wonderful, excelling those of the Talmudists. This I took to indicate his progress in the truth. A few weeks ago, after a Saturday evening meeting, which he attended, he accompanied me to my house. On the way, he told me plainly that he now saw the truth, and that he felt like coming out on the side of the Lord Jesus Christ, and said, "What would you advise me to do? I live among my people, and am well known as a Jew. What a shock it will be for them

to know I have become a Christian; and how can I stand it to be among them as such?"

I advised him to go home to his private room, and on his knees ask the Lord for advice. I quoted to him, Psa. 118-6, "The Lord is on my side, I will not fear. What can man do unto me?" Then I said, "When I was brought to know the Lord Jesus, I, too, felt great fear of man, but when I was assured that it was the Lord's wish for me to believe on his only-begotten Son, I then claimed both the first and second clauses of this verse." When a few days had passed by, the Rabbi came again, and said, "I did as you advised me, though my wife wondered at my thoughtfulness, and that I was closeted so often. But I thank God that he has given me the assurance that He is on my side, and I have now no fear of man."

This Rabbi came to our Sunday evening meeting, and declared his faith in the Lord Jesus Christ as his personal Savior. He expressed a desire to join our Band, and signing his name on the resolution list, was received into fellowship.

An Eye Witness.

The following article was written by Mrs. Shaeffer, who has attended many of the meetings, at both Brownsville and Ewen Street, and has spoken to the Jews a number of times in German. The auditors were, at first, much surprised at hearing a woman speak in public, but I explained to them that in Jesus Christ "there is neither male nor female," and that when one desires to testify of the Lord Jesus Christ, sex makes no difference.

The Jews have been much impressed and attracted to Mrs. Shaeffer, and have grown very fond of her, so much so that they have said in their broken English, "Mrs. Shaeffer, we love you." She herself has been pleased with the good attendance and attention, which she noticed at the meetings, and with the respect shown all the speakers.

MY OBSERVATIONS IN JEWISH MISSIONS.

Having been under the impression, as I believe the majority of Christian people are today, that a Jew will not listen to the Gospel of Jesus Christ, and that Mission work among the Jews is in vain, and is lost time, I am glad to say that I have been happily disappointed in this belief. I have been led by God himself, I believe, to attend a number of Jewish meetings in the Hebrew quarters in Williamsburg and in Brownsville, con-

ducted by the Rev. Mr. Cohn. I have been deeply impressed with the large audiences and the eager attention paid to the word spoken at the meetings. From this, it is evident that a Jew will not refuse to listen to the Gospel of Christ, but rather that he is desirous and hungry for the Bread of Life. May I ask how many Christian Missions one can find that will have at their weekly meetings an attendance averaging from fifty to sixty in number? This has been seen again and again in these Jewish Missions, and the majority of men have bright, intelligent faces. You are sure that they know of what you are speaking. While it is true that a Jew will not be forced into the kingdom of Christ (not even by a police club), yet I am confident that he can be taught all that is needful in a Jewish Mission, as well as in any other Mission. By holding up the good tidings of the kingdom of Christ, and with a gentle, loving hand, spreading the blessings of the Gospel of Christ before him, after seeing the truth, he makes his own choice, and accepts Jesus Christ, the Crucified One, as his Messiah, and coming King of Glory. While God is now, to all appearances, quickening by the breath of His Holy Spirit that long "withered fig-tree," may we not, with His help and grace, be co-workers with Him, gently digging round the roots, watering them with the Word of God, that the beams from the Sun of Righteousness may soon penetrate the soil, and bring to life the withered tree, causing it to bud and blossom, that much fruit may be borne for the honor and glory of God, the Father, and His Son, Jesus Christ?

Mrs. C. SHAEFFER,
351 Pulaski St.,
Brooklyn, N. Y.

A Testimony.

The following letter I received from Mr. W. B. Woodruff, Westfield, N. J. After telling me of his own conversion, and how God by the Holy Spirit dealt with him, he gives what has been taught him, of the place and plan in the mind of God for the chosen people, the Jews, and says:

I well remember how the Holy Ghost began to unfold like a flower to me the Bible; first, salvation for me and others, then the dear Lord's blessed return to earth again, his glorious reign and final triumph over the sin cursed earth which is so blessed.

Then the revelation concerning the people of God, *Israel*, especially the Jews; their place in God's plan, from the call of

Abraham to Jesus' first coming, and then their very great place in his second coming, their place as the Missionaries of the Kingdom that is to come. Indeed, they are the secret key that unlocks the whole Bible. If one understands the Jews' place he can understand the word, and in no other way. After I understood the Jews' place, God introduced me to some Hebrews, among them the late Rev. Jacob Freshman, whom I loved very dearly, and had at my home. In any Jew I see the wonderful plan and works of God, whose order was "The Jew first." I shall do and pray all I can for the ancient people of God, especially since Jesus my Saviour was a Jew.

The Jews wrote and preserved the blessed word.

The Jews were the first followers of Jesus.

The Jews were the first to receive the Holy Ghost.

The Jews were the first preachers.

The Jews were the first church members, or (members of his body).

The Jews were the first to die for Jesus.

The Jews were the first to carry the Gospel to the Gentiles.

The Jews will be the first to receive back the King of Glory, and spread the Kingdom over the whole earth.

The Gentiles will say, in taking hold of the skirt of a Jew, "Let us go with you for we have heard that God is with you." Pray for the salvation of the Jews, who are blinded (for a time) until the fullness of the Gentiles be come in Rom. 11.

Yours in love,
W. B. WOODRUFF.

Articles Received.

Anonymous, a parcel of clothing.

Contributions During February.

Mrs. R. L. C., \$30, to pay rent for 17 Ewen St. Mission Room; a friend, \$5, for the sufferers from the fire; Mr. and Mrs. Wm. L., £1 6s 3d, for the work; Mrs. Jno. O. G., \$10, for the general work; a friend, \$2, for Hebrew Bibles; A. A., \$1, for the work; Miss M., per Rev. Dr. J. H. Wilson, £2, for the work; a friend, per Miss M., £1, for the work; Rev. A. D. P., \$10, for tracts and for other needs; L. J., per Rev. A. D. Prichard, \$10, for the work; R. H. D., \$8, for the work.

The receipts for the poor family are acknowledged on page 4.

A Remarkable Translation.

One of the converts asked me to visit him on a certain day and time, but as it was raining heavily at the time, he did not expect me to come, and when I appeared he expressed surprise. I quoted to him the words, "Let your yea be yea, and your nay, nay," at which he said, "I wish that all our brethren would learn this. My experience has been that I have had as many disappointments in business as I have had people to deal with. Now, I see more and more plainly that, believers in Jesus keep their word. And you know, he said, "That it is written that you cannot rely on one who does not believe in Jesus." I was startled because I knew that when a Jew says, "It is written," he means in the Old Testament, so I asked with some curiosity, "Where?" At this he quoted Psa. 146-3, "Put not your trust in princes, nor in the son of man, in whom there is no help." The word rendered *help*, is in the Hebrew, T'shuah, which means salvation, and is so much like the name Jesus, Y'shuah, that it can easily be understood by the Jews in the way above translated.

Announcement.

Mr. Cohn is at liberty on Sundays, and will speak wherever invited on the following subjects:

- Jewish Mission Work, past and present.
- The Passover. Jewish Customs.
- The Tabernacle.
- The Second Coming of Our Lord.
- The Day of Atonement.
- The Account of his own Conversion.
- The names of God and other subjects.

The Needs of the Work.

GENERAL EXPENSES.

The necessary amount for the general expenses of 17 Ewen Street Mission, viz., rent, Janitor, organist, gas, printing, signs and incidental expenditures, is \$80 monthly.

A BUILDING.

We need another BUILDING for the BROWNSVILLE MISSION WORK. The present room is too small and not suitable.

A CHRISTIAN LADY.

We need a Christian lady to hold a night school to teach the people to speak and write English. There is a great opportunity to preach Christ to such as come to the night school.

EMPLOYMENT.

We wish some philanthropic and enterprising gentleman or company could be induced to start an industrial plant and give employment to those who are thrown out of work by reason of their belief in the Lord Jesus Christ.

Remember the Poor.

In the work of my ministry I am never free from worthy cases of want, and suffering; and many of these are induced or greatly augmented through adhesion to the truth as it is in Jesus. The Jewish poor do not like to live on charity, choosing rather to suffer; yet there will linger in many of their minds a feeling of suspicion that Christians cannot be sincere if they ignore these pressing temporal necessities. I may even myself be deemed pretentious and unsympathetic if I cannot lend a little aid; thus hindering the Gospel. To any heart sorrowing for these, God's own people, Christ's brethren in the flesh, I will gladly be their distributing agent.

The Tracts Again.

The several important Jargon tracts, for which the liberality of the friends of this Mission a year ago secured the electro-plates, are in constant and urgent demand, while the supply is entirely exhausted. There is also an increasing call for them from other cities, and even from other lands, wherever the Gospel is being carried to the Jews. To reprint from the plates, the cost is eight dollars per thousand. Let all our friends pray that such as have the means, may devote some of it to this purpose.

HEBREW BIBLES.

There are poor Jews who have not the Hebrew Old Testament in their houses. I know a number of worthy cases, if there were the means to buy and give them freely.

The Catholic Archbishop of Melbourne, Australia, sent to the trustees of the Jewish congregation, a large sum of money, and a letter. In the letter he said that he had studied the character of the Jew, he knew the life of a Jew, and was convinced that the Jews take less alms than any other nation. The Jew will work, if only for a piece of bread, so as not to take alms. He was glad that he had an opportunity to do something for the Jewish poor, although he was not asked for it.—*Volksadvocate*.

Now, if Catholicism, which is darkness, emits such a ray of light, what has Protestantism to do, that the light may excel darkness!